

THE REHEARSAL.

1. The Extraordinary Dedication of *De Foe's Satyr*.
2. His Exaltation of *Queen REASON*, and Tumbling her Down as Low.
3. How the Sciences came to be Islands.
4. Of the 15 Provinces of Speech, and the Original Language.
5. The Province of Propriety in making *Reason a Hermophradit*.
6. Of *Reason* being Daughter to Nature. How the Daughter did Depose her Lady Mother. And yet the Mother gets the Better.
7. The Necessity of Revelation, not only in Matters of Faith, but of Civil Government, shew'd in the Fallibility and Weakness of our Reason since the Fall. The Holy Scripture the only Rule, both as to the Original, and Obligation of Government.

SATURDAY, July 27th 1706.

Country-man. **Y**OU have given your self a Task, Master, you are now to Answer *De Foe* his *Jure Divino*, and to Assert your own. And both with Respect to her Majesty, wherein he Challenges you, and thinks he has you Fast.

Rehearsal. I have got a sight of his Satyr. But have not yet Read it through. But I will not stay for that. He shall not Accuse me of Delay. I will go on with the Abstract he has given us of it, in the Review we spoke of last, Vol. 3. N. 84. of the 13 Instant.

(1.) But before I begin, I must Remark what open'd first to my Eye in his Satyr with *Isch of Picture* in the *Front*, and a *Price* put upon it, to make it something *Worth*! The first thing one Commonly looks at in a *Book* is the *Dedication*. And there I found so Monstrous a *Blunder* in the very *Threshold*, as Prefaces what *Entertainment* we shall find within *Doors*.

I cannot Excuse my self from a little *Ill-Nature* in this. But it is no more than to Expose a *Vanity*, like seeing a *Proud* man fall in the *Dirt*. I fancy no Objection as to *Morals*, *Honesty*, or *Loyalty* will go so near Mr. *De Foe's Heart*, as to Attack his *Sense* and his *Skill* in what he Undertakes. Yet I cannot Forbear, for it looks but like a *Jest*! And a Man may be *Merry* with his *Friends*.

Nothing shews a *Poet* more than the *Adjusting* of *Characters*; to make all things *Meet* and *Answer* one another, in a *Natural* way; This proceeds from *Judgment*. And without this, *Poetry* is but *Rhiming*, or *Romance*, or *Bombast*.

Now the *Dedication* of this *Mighty Satyr* is so Extra-ordinary, in all these Respects, that it ought not to be *Mangld* or taken by *Piece Meal* lest we lose the *Beauty* and *Symetry* of it, Thus then it *Runs*, *Paces*, *Trots*, or *Gallops*.

To the most *Serene*, *Most Invincible*, and *Most Illustrious Lady*, *REASON*. First *Monarch* of the *World*. *Empress* of the *East*, *West*, *North* and *South*: *Hereditary Director* of *Mankind*: *Guide* of the *Passions*: *Lady* of the vast *Continent* of *Human Understanding*: *Mistress* of

all the *Islands* of *Science*: *Governess* of the *Fifteen Provinces* of *Speech*. *Image* of, and *Ambassadour Extraordinary* from the *Maker* of all things: *The Almighty's Representative*, and *Resident* in the *Souls* of *Men*: And one of *Queen NATURES* most *Honourable Privy Council*. My it please your Majesty, &c.

Country-m. Hey-Day! Hey-Day! Master. This is *Tory Rory Tantivy*! *High-Flying* indeed! And *High* again!

(2.) Rehearsal. And as *Low* too, *Country-man*! He *Tumbles* down my *Lady REASON* from being *First Monarch* and *Empress* of the *World*, to be, in a *Trice*, but a *Privy-Councillor*, and but *One* of another *Queens* most *Honourable Privy Council*! He shou'd have made her *President* of the *Council* at least! Then he *Mistakes* the *Stile* of *Courts* strangely! Where was it ever said before, what *Letter* was ever *Directed*, To the *Most Serene*, *Most Invincible*, and *Most Illustrious My Lady*—*Privy-Councillor*, and, May it please your Majesty! Was ever a *Queen* thus *Accosted* by a *Satyr* before!

3. Country m. How comes he to make the *Sciences* all *Islanders*?

Rehearsal. Because *Human Understanding* had got all the *Vast Continent* before. And if they had not got into the *Islands*, they must have *Run* into the *Sea*.

Country-m. O now I understand why *Aristotle*, as they say, *Leapt* into the *Sea*, to *Fish* for *Science*. He thought to have *Swam* into some of its *Islands*, but was *Drown'd* by the way, for want of a *Pilot*. Have a *Care* Mr. *De Foe*, ne *Sutor ultra Crepidam*. Mind your *Knitting*.

(4.) In which of these *Islands*, above or under *Water*, did *De Foe* find *Fifteen Provinces* of *Speech*? My *Grammer* tells me there are *Eight Parts* of *Speech*, and there are more than 15 *Languages* in the *World*. What does he mean? Is this *Licentia Poetica*?

Rehearsal. If he had *Added two Threads* of *Speech* more, he might have made a *Better Stocking*, that wou'd then have held all the 17 *United Provinces*. And that had been *Wit*!—

Wit!— And might have shew'd us the Original Language, which some say was Dutch; in which the Serpent spoke to Eve, as Hudibras tells us,

The Devil tempted her,
By a High-Dutch Interpreter.

For it is a Charming Tempting LANGUAGE!

(5.) But there is one Province he has certainly Forgot, that is, the Province of Propriety for he makes REASON a Man and a Woman, Back and Forward. He makes her a Heremaphrodite. She is first a Lady, and Governess of the 15 Provinces, and then, Hereditary Director of Mankind, and again Ambassador Extraordinary. She shou'd have been Directress and Ambassadors, as well as Governess. For Governor wou'd have serv'd both Sexes as well as Director. And since he observ'd the Strictness of Propriety in the One, he shou'd in the Other.—Except for Variety!

(6.) Again, he shou'd have Consider'd the Propriety and Philosophy of making Reason the Daughter of Nature, as he says in this Review N. 80. For when God made a Rational Nature, there Reason and Nature are the same thing. And the one Begets the other, no more than the same thing Begets its self. So that his Jumbling of Mother and Daughter, and making the Daughter First Monarch of the World, before the Mother, is Perplex and Un-Intelligible ABSURDITY. For was not Mother Nature the First Monarch? Or did Daughter Reason DETHRONE her Mother? As she has done often since, or something in her Name! And was all this, only to be one of her MOTHERS most Honourable Privy Council? To have the Directing and Advising of her Mother! That is the Pretence in most Rebellions, only against Evil Counsellors! You shall be Monarch, but you shall do as I Direct you!

Here Mr, De Foe has Rais'd a Civil-War betwixt Nature and Reason, to introduce his Satyr against Jure Divino, And teach all Subjects the way to Rebell.

Country-m. I wou'd ask him a Question. Suppose Reason and Nature shou'd Differ in Opinion about the Government, which shou'd Carry it? Or who shou'd be Umpire? Must her Imperial Majesty the Privy-Counsellor take Place, or the old Queen her Mother, who MUST be Advis'd!

Rehears. But suppose she wou'd not be Advis'd. And that Nature shou'd Rebell against Principle, and spite of Reason, carry me to do many things against Reason. In which Contest, Old Nature too Commonly gets the Better.

Country-m. The truth on't is 'Tis two to one of Nature's Side, when it comes to That! And her Imperial Majesty REASON, whom De Foe thinks NATURE Begot, to Pick out her own Eyes, and to be Supreme Empress over her self, by way of Privy-Counsellor, is often seen to ly by the Wall, and NATURE Ride in Triumph over her!

Rehears. But then De Foe will say, That Nature do's ill, to Rebell against Reason.

Country-m. Then he shou'd not make Reason her Daughter. For do's the Mother REBELL against the Daughter, or the Daughter against the Mother? And he shou'd not have set

Reason above Nature, since there is much more of Nature than Reason in all his Arguments.

(7.) Rehears. He's all upon Bayes his Elevent and Surprise!

He that Servily Creeps after Sense,
Is Safe, but ne'r will Reach an Excellence.

But now let us be Serious a little, and from his Errors search after the Truth. The Reason of Man in his Fallen State, is very Fallible, and is In-Sufficient of it self to Guide Us, not only in the Way to Heaven, but even as to Temporal Government and Peace upon the Earth. This shews the necessity of Revelation, not only as to Matters of Religion, but of Civil Government. And this is given to us Abundantly in the Holy Scriptures, where we find both the Original and Deduction of Government from the Beginning, with the Obligation of it as to Conscience, and future Rewards, as well as the Temporal Convenience and Benefit of our Obedience, as to Peace and Quiet in this World. This I endeavour'd to search out, and follow'd the Clew of Holy Scripture in several Rehearsals last Summer, to lay a sure Foundation, and Restore us, if Possible, to Follow the Way of God, rather than of our own Roving Imaginations.

But there is a Spirit of Atheism and Infidelity gone Abroad in this Nation, to Run down all Revelation, even as to Religion. And think our own Reason sufficient, without any Help of Revelation, to Direct us, how to Gain Heaven, as well as in all Affairs upon the Earth. But chiefly as to Government. Whose Original, and the Obligation of it, they Draw out of their own Brains, and from the Help of Heathen Authors, who knew not the Beginning of the World or of Mankind, and how then shou'd they know how Government began among Men? Yet these Authorities they Prefer, and will not Endure to Look into the Certain and Sure Account of it, Recorded to us in the Scriptures of God.

And now De Foe wou'd bring us to his Monarch of Reason, of which he has made a Fool in his very Entrance. But can any thing be more Agreeable to Reason, than to follow what God has set down to us, in his Holy Scriptures for our Instruction? And of things which it is Impossible for us to know but by Relation, of things done at the Beginning of the World. Of which nothing is told us more Plainly than the Original of Government. Yet we will give no Heed to this, but Fancy to our selves States of Mankind which never were in the World, of People being all Independent and in a suppos'd State of Nature, without any Rule or Government among them. And that from this Chaos, they Produc'd, by their own Wit and Strength, the orderly Frame of Government, by which the World has Even since been Preserv'd And this they Gather by Meer Supposition, against both Faith and Reason.

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